

BIOGRAPHICAL STUDIES, 1534-1829

Materials towards a biographical dictionary of Catholic history in the British Isles from the breach with Rome to Catholic Emancipation.

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## TABLE OF ABBREVIATIONS

<u>Birt.</u>	H. N. Birt: Obit Book of the English Benedictines from 1600-1912. <u>Edinburgh</u> , 1913.
<u>C.B.E.L.</u>	The Cambridge Bibliography of English Literature. <u>Cambridge</u> , 1940, <u>etc.</u>
<u>C.R.S.</u>	Publications of the Catholic Record Society. <u>London</u> , 1905, <u>etc.</u>
<u>Challoner</u> <u>M.M.P.</u>	R. Challoner: Memoirs of Missionary Priests. ed. J. H. Pollen. <u>London</u> , 1924.
<u>D.N.B.</u>	Dictionary of National Biography. <u>London</u> , 1885, <u>etc.</u>
<u>Douai</u> <u>Diaries</u> <u>1&amp;2.</u>	The First and Second Diaries of the English College, Douai. ed. by the Fathers of the Congregation of the London Oratory. <u>London</u> , 1878.
<u>Foley</u>	H. Foley: Records of the English Province of the Society of Jesus. <u>London</u> , 1875, <u>etc.</u>
<u>Gillow</u>	J. Gillow: A Literary and Biographical History, or Bibliographical Dictionary of the English Catholics. <u>London</u> (1885, <u>etc.</u> )
<u>Kirk.</u>	J. Kirk: Biographies of English Catholics in the Eighteenth Century. ed. J.H.Pollen and E.Burton. <u>London</u> , 1909.
<u>Knox;Allen.</u>	Letters and Memorials of William Cardinal Allen. ed. T.F.Knox. <u>London</u> , 1882.



## TABLE OF ABBREVIATIONS

- Palmer. C.F.R.Palmer: Obituary Notices of the Friars Preachers or Dominicans of the English Province, from ... 1650. London, 1884.
- S.T.C. A Short-Title Catalogue of Books printed in England, Scotland, & Ireland and of English Books printed abroad 1475-1640. Compiled by A.W.Pollard & G.R.Redgrave. The Bibliographical Society: London, 1926.
- Sommervogel. A. & A. De Backer: Bibliotheque de la Compagnie de Jésus. ed.C.Sommervogel. Brussels, 1890, etc.
- Wing. D.Wing: Short-Title Catalogue of Books printed in England, Scotland, Ireland ... and of English Books printed in other countries, 1641-1700. The Index Society: New York, 1945, etc.
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HENRY JAYE

(15?-1643)

D. M. Rogers

The origin and early life of Henry Jaye, an Englishman and an exile, it would appear, for his faith, who died holding the post of official printer to the metropolitan city of Malines in Belgium, are unknown, except that he was born in London and that his father's name was Thomas. This much we learn from a register of burghers (1). It is likely that Nicholas and John Jaye, who lived at Malines at the same time as Henry, were his brothers. The first recorded incident in Jaye's life occurs in 1606, at which date he is found at Antwerp, working for the notable Anglo-Flemish Catholic refugee Richard Verstegan. (2). On 26th July of that year, two English sergeants, Roger Marshall and Richard Pope, belonging to the regiment of Sir William Windsor, were at Antwerp in company with four or five other Englishmen. In their report of the incident (State Papers Foreign, Flanders, 1589-1659, bundle 8, no 151) they state "there came into our company one whose name was Henry a booke bynder as he sayde by his trad(e) and profession wch Henry belongeth as is publickly knowen unto on(e) Mr. Vestegen an Inglishe gente townedweller in the affore said City". To them he used "scandalous" speeches against the King of England, saying amongst other things "I hope to see him hanged". A few days later, on 6th. August, the English ambassador to the Archduke in Brussels, Sir Thomas Edmondes, wrote to the Secretary of State, Cecil, in England as follows "... having received information of certain very lewd and infamous words against His Majesty by one Henry Gay, an Englishman, a printer servant to Verstegan of Antwerp, he (Edmondes) complained to President Ricardott



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and desired the party might be sent for to answer his misdemeanour. The Archduke gave order to have him sent for, when he could not deny the words, but he has been merely dismissed with an admonition for his better carriage hereafter and to be forthcoming to answer anything that may be further objected against him. Edmondes has protested..." (Hist. MSS. Com., Salisbury, pt. XVIII p.227). From a further note a little later in Edmondes' correspondence it appears he got small satisfaction for his protest.

On 27th January 1607 "Henrik Jaye, Anglois, libraire a Bruxelles", opened an account with Jan Moretus, the son-in-law and successor of Christopher Plantin, and head of the great book-publishing business which had dealings with virtually all the printers in the Netherlands, and in half Europe besides. For the next ten years Jaye appears as a steady client of the firm, and though after 1617 his orders become very infrequent, they continued to be made right up until 1641, within two years of his own death. It is from the Plantin archives that we first learn of Jaye's marriage to the daughter of Pieter Simons, a bookseller (3), for on 27th May 1609 it is recorded that "sa femme, la fille de Pierre Simons" came to Antwerp to collect books and settle accounts. Since her name was Christina vande Zetten (4), she was perhaps a step-daughter of Pieter Simons. On 16th February 1610 Jaye was still in business at Brussels, for on that date when his account was carried over into a new ledger he is described as "Henrick Jaye Anglois (beau-fils de Pierre Symons) à Bruxelles". But within the next few months he had moved to Malines, where the baptismal registers of St. Rumold's record the birth of his daughter Anne on 14th November (5) 1610. Her godfather was "Nicolaes le Jaye", and on 6th August 1612 the same registers show the

baptism of the daughter of Jan Jaye, bookbinder, and his wife Cathelyne van Mitkele, so that Henry, in settling down for life at Malines, had two brothers at least, for such we may suppose them to be, living near him.

Despite his move to Malines (6) Jaye issued his first recorded book with an Antwerp imprint in 1611 (no.1 in the bibliography). It differs typographically from his other work, and may have been printed for him by an Antwerp printer (7). But by 1612, at least, he was in a position to do his own printing. Towards the end of that year he petitioned the Privy Council at Brussels for a privilege to enjoy for twelve years the sole right to print the Costumen, or common-law book, of Malines in Flemish and Latin. In his petition he alleged that the last edition printed at Antwerp in 1605, was no longer obtainable by the lawyers who needed it in their practice, and he states that he has the necessary material (gereeschap) for putting the book into print. His petition was granted (8) on 12th November 1612, and the next year he issued the Flemish text of the Costumen (no.3 in the bibliography). There is no evidence that he ever made use of his right under the same privilege to print the work in the Latin translation of P.Nannius, but twenty years later he issued another edition of the Flemish (no.25 in the bibliography).

In the same year he issued his second known book in English (no.2), this time under his own imprint at Malines, and for the next ten years his English output, as recorded in the bibliography at the end of this article, predominates, consisting of a further eleven titles which bring his English total by 1623 up to Fourteen titles in sixteen different editions or issues. By 1614 he had at least one man working



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under him, who was sent on 19th December to collect books and pay monies owed to Moretus by his master (9). In 1616, the year after he had completed an edition of the Primer in English (no.4), he sent another petition to the Privy Council at Brussels, this time in French, asking for an eight year privilege to reprint an English prayerbook which had been asked for by various devout people. With his petition he sent a copy of the book he wished to reprint, the 1614 edition of A. Manual of Godly Praiers and Litanies printed at Rouen by Cardin Hamillon (S.T.C. 17275). The book was forwarded by the Privy Council on 12th September to the Dean of the collegiate church of Anderlecht, Dr. Caesar Clement, the nephew of Mother Margaret Clement (10) for his approbation. This he gave on 19th October, and on the same day the Privy Council granted Jaye a privilege for six years for the Manual. It is a pity, but no surprise in view of the special rarity of popular prayerbooks, that no copy of the Manual which was the object of this petition, has yet been found (see the note to no.8 in the bibliography).

Biographical details are few after 1617, when Jaye ceased to be a regular client of Moretus, and after 1623 only one more English book by him has come to light; he was occupied with books in Flemish, Latin and French, mostly with a local flavour. When he settled at Malines he was the only printer there, and naturally his services were required by the local magistracy and the ecclesiastics of the cathedral. Later during his life at least one other printer, Godfried Huet (11), was at work in the city, but Jaye had consolidated his position and in his last years he was using the title, which his son and grandsons also enjoyed, of official Printer to the City (see nos.30, 33, 34). The libraries of the Low Countries could doubtless fill many gaps in the appended list

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of his books, particularly among the proclamations which he printed in his official capacity, but the list at least typifies his output and indicates the gradual assimilation of himself and his family into the life of the Flemish city. Henry himself, we can be sure, would keep in touch with his English fellow-exiles in Malines and elsewhere, and we know he was a friend of Sir William Stanley who became Spanish governor of Malines and died in 1630. But after 1643, when Henry died of the plague, any evidence for a continuing English connection on the part of his family is lacking.

The fourteen titles which complete Henry Jaye's recorded output in English, though not so numerous as those of another refugee printer, John Fowler, reflect interestingly the varied lives and preoccupations of the exiles, especially in that part of the Low Countries. Six titles (seven issues) out of the fourteen concern the spiritual life, two are biographies of holy women, and the remaining six are doctrinal and controversial. The spiritual books comprise an edition each (nos. 4 and 8) of the two prayerbooks most loved and used by Catholics in the centuries of persecution, the Primer and the Manual; a reprint (no. 6) of the Imitation of Christ in its first post-reformation Catholic translation, the work of an English Jesuit; another translation by an English Jesuit made from the Italian of a fellow-religious (no. 2); and a translation (no. 18), reissued two years later (no. 22), made from the Spanish original of the Carthusian Molina by an English Carthusian then resident at Malines as a member of the ~~Shene~~ Anglorum community. Finally there comes the pocket handbook (no. 11) of rules printed for the pious laymen who belonged to the Sodality of the Immaculate Conception which had been erected in the English Jesuit College at Louvain (12).



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The two lives published by Jaye likewise have a local and immediate, as well as a general, interest. That of St. Teresa (no.1), translated by an English Jesuit, may not have been without its influence in helping forward the project of an English convent of Discalced Carmelite nuns. The book's appearance antedates by one year the foundation in 1612 of the Spanish Carmel at Antwerp by the Venerable Anne of St. Bartholomew, in whose arms St. Teresa had died in 1582. Her companion in that foundation, Mother Anne of the Ascension (Worsley) was the English nun who became the first Prioress of the first English Carmel, founded, also at Antwerp, in 1618-19, and now at Lanherne (13). The second life, that of the English martyr Blessed Margaret Clitherowe, the "Pearl of York" (no.12), carries a dedication from the anonymous abridger to Sister Anne Clitherowe, the martyr's daughter, then living as a nun in the English Austin Canonesses' convent of St. Monica's, Louvain (14).

Jaye's doctrinal and controversial publications begin with one (no.5) by an English Franciscan who was then living at Malines and later became Guardian of the newly-founded monastery of St. Bonaventure at Doway (15). This is followed by two (nos.14 and 15) by Scottish priests about whom little has been written. Paterson, whose book Jaye issued without revealing he was its printer, describes himself on the title-page as "Conventnall of Antwerp". Dr. Worthington's book is explained by his presence in Malines in 1620, for which this, and numbers 15 and 18 in the bibliography, provide the sole evidence yet discovered. The last controversial or apologetic work is one which Jaye put out in two issues (nos.21 A and B), one without his name to it. It is understandable that he should wish to conceal his part in a



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book of this nature. Finally, in the year 1635 he produced an edition (no.27) of the popular English translation of Bellarmine's catechism made by Richard Haydock, originally printed in 1604 and many times reprinted in the following decades. Among his non-English productions, two (nos. 10 and 20) show a continued connection with his former master, Verstegan.

Although his books are usually in appearance and workmanship merely of the normal standard of good provincial printing of his time, one book of his, the Schadt-kiste (no.19), which records what might be likened to an "eistedfodd", held at Malines in 1620, is a distinctly handsome folio, ornamented with many excellent engravings. Except in those readily understandable instances just noticed, the bibliography shows that it was Jaye's general custom to sign his books, including his English books, in full, giving his name, the year, and the place of printing (16). From these we learn that his house was "op de Veemarkt naast het Paleis" - in the Cattlemarket, next door to the Palace, or, as in no.19, in Emperor Street, by the new Palace. In many of his books he used a device, which his descendants used after him, showing a fortified tower, with the motto, taken from Proverbs 18, 10, "Turris fortitudinis Nomen Domini". (17)

After her husband's death in 1643, widow Jaye continued to do some printing on her own account, to judge from the presence of her name in several imprints. Her death occurred in 1650, her burial being recorded on 21st July in the registers of St. Rumold's. But already in 1639, four years before his father's death, Robert Jaye the son of Henry, had petitioned the Privy Council for permission

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to set up a new press of his own. His petition was accompanied by testimonials from his confessor and from Dean Jan van Wachtendonck, the author of nos. 30 and 34 in the bibliography. It stated that he had been trained for several years by his father and "other principal Masters" in the art, and requested that the right of setting up as printer in Malines should be granted to himself alone to the exclusion of all other applicants. After reference had been made to the Archbishop, who certified, after due enquiry, to his good character and orthodoxy, and to the magistracy of the city, the licence was granted him on 30th March 1639. The magistracy stated that he was a young man of good repute and experienced in composing and working a press, and had on several occasions been employed, (doubtless in his father's workshop), in printing public enactments and the like. But while endorsing his petition, both the magistracy and the Grand Council, which was also consulted, could not recommend that he should be guaranteed freedom from competition. This part of his petition was therefore, it seems, refused. But the magistracy showed its friendliness by promising him some relief from excise.

Robert therefore set up his own press, and imprints show him at work at least until 1658. In 1646 he and his mother issued a book under their joint imprint (18). Before Robert's working period closes, the name of Jan Jaye begins to appear. Possibly he was a younger brother, who took over Henry's workshop after widow Jaye's death in 1650. Jan issued a considerable number of books between 1653 and 1688 (19) and was succeeded by his son André about the turn of the century, for on 17th April 1701 the minutes of the Grand Council (20) record a favourable answer to the request of "Andre Jaye, imprimeur jure" for a license permitting him to print decrees, broadsheets and regulations

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issued by the French King (who then held Malines). But only seven years later a very different response met the application of André and Jean-François, brothers, to be allowed to retain the title of King's Printer which had been granted to the father (= Jan) and their grandfather (= Henry?) together with the exemptions and privileges which these forebears had enjoyed. The Grand Council on 30th October 1708 (21) opposed their claim to be granted the title because, said the Council, they had only a worn-out press ("imprimerie fort usée") and could not exercise the trade of publisher and bookseller to the satisfaction of the Council and of the public. The Council proposed to the King to make an arrangement with some more capable person and to grant him letters patent as "imprimeur juré". It is plain from this that the Jaye business had greatly declined, and it is not surprising that Dr. Antheunis speaks of its "complete and miserable ruin" in 1715 (22).

## BIBLIOGRAPHY

### A LIST OF THE BOOKS PRINTED BY HENRY JAYE

NOTE: The following list includes all the books I have traced, in whatever language, printed by Henry Jaye down to his death in 1643. Though his business as a printer was continued for nearly eighty years by his family, the English connection ceases at his death, and I have not thought it worth while to attempt a list of the later products of this press, for none of those that I have met have been in English or printed for the English market.



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### ANTWERP

1611

- 1.(RIBERA, Francisco de). The lyf of the Mother Teresa of Iesus. ...Written by herself (or rather by F. de Ribera)...translated into English, out of Spanish. By W. M. of the Society of Iesus (i.e. Michael Walpole?). Imprinted in Antwerp by Henrie Iaye. Anno M.DC.XI. 4<sup>o</sup>.

S.T.C. 20971. Despite the imprint, Jaye was already established at Malines by this date. Perhaps the book was printed for him by an Antwerp printer. The small woodcut on the titlepage is, however used in no.11 below.

### MALINES

1613

- 2.(BERZETTI, Nicolo, S.J.) The practice of meditating with profit...by Master Iohn Alberto Buronzo (i.e. N.Berzetti)...translated into English by a Father of the Societie of Iesus (i.e. T.Talbot) Imprinted at Mackline, by Henrie Ieay, 1613. 12<sup>o</sup>.

S.T.C. 4125. Jaye himself contributes a preface, initialled H.I.

- 3.COSTUMEN, usancien ende styl van procederen der stadt, vryheyte ende iurisdictione van Mechelen met dye addition, gheapprobeert bijde keyserlijke Majesteyt, als heere van Mechelen. (Mechelen, Hendrik Iaeye, 1613). 4<sup>o</sup>.

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This is the edition for which Jaye obtained an eight year privilege in 1612. For another edition by Jaye see no. 25 below. The title has been taken from the 1545 Antwerp edition, since neither V.Hermans (Catalogue méthodique de la Bibliothèque de Malines, Malines, 1881, no. 1845) nor L.Th. Maes (La Bibliothèque du Grand Conseil à Malines, Malines, 1949, no. 413) quotes the titles of these editions. The latter gives the place of printing of both Jaye's editions as Antwerp, but this is probably a misprint due to the presence of other Antwerp editions in his list.

Copies: Malines, Bibl. Publ., Bibl. du Grand Conseil.

### 1615

4. The PRIMER, or office of the Blessed Virgin Marie, in English. According to the last Edition of the Romane Breviarie. Printed at Mackline by Henrie Iaey, Anno M.DC.XV. 180.

S.T.C. 16096. The S.T.C. copy recorded as in the British Museum has unhappily been destroyed in the late war, but there is an imperfect copy at the London Oratory (see the Library, Sept.-Dec.1947, p.106) and a perfect one in the present writer's possession. Dr. Anthéunis refers to a petition from Jaye for a privilege to reprint the Office of Our Lady in Latin and English, but gives no particulars. (loc. cit.)

### 1616

5. (JACKSON, Bonaventure, O.F.M.) Manuductions to the

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pallace of trueth. By F.P. Observant (i.e. B. Jackson).  
Mackline printed by Henry Iaye. Anno 1616. 8<sup>o</sup>.

Not in S.T.C. Copies: Bodleian (imperfect); Ushaw;  
Washington, Folger Library.

6. THOMAS a Kempis. The following of Christ. Deuided  
into foure bookes. Written in Latin, by the learned  
and deuot man, Thomas a Kempis...and translated into  
English by B.F. (i.e. Anthony Hoskins, S.J.) At Mackline,  
printed by Henrie Iaye. 1616. 18<sup>o</sup>.

Not in S.T.C. Copy: Downside (wanting pp.561-576). This  
translation was first printed by the College press at  
St. Omers in 1613 (S.T.C. 23987).

1617

7. BRUITSMA, Regnerus. Regneri Bruitsma, ...Iatricum votum  
in publicae salutis, et medicinae sanctioris tutelam, ad  
ill. ac amplissimos vv. S.P.Q.M. Mechliniae, apud  
Henricum Iaei, M.DC.XVII. 4<sup>o</sup>.

Copies: British Museum; Malines, Bibl. Publ.; Paris,  
Bibl. Nat. (misdated 1667 in the printed catalogue).

8. (A MANUAL of Godly Praiers and Litanies.)

There is no reason to think, merely from the apparent  
absence of any surviving copies, that Jaye did not use  
the privilege granted to him in 1616 to reprint the  
Manual from the Rouen edition of 1614. But since the  
privilege is dated so late in the year as 19 October, I



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have guessed that the book would not be completed until the year 1617. A copy of a Manual dated 1616 was sold in London at Sotheby's on 15 November 1926, and another dated 1617 is at St. Edmund's College, Ware. But from his usual practice we should expect Jaye to put his name to his edition of such a book, so that it is unlikely that either of these two editions is his.

9. PLAUSUS in sacerdotale Iubilaeum illustrissimi ac reverendissimi Dni. D. Matthiae Hovii Archiepiscopi Mechliniensis : acclamati a iuventute Collegii Mechliniensis Societatis Iesu. Mechlinie, Apud Henricum Iaey, Anno 1617. 4<sup>o</sup>.

Copy: Cambridge University Library.

10. (VERSTEGAN, Richard.) Neder-Duytsche Epigrammen...met genuchlycke Epitaphien...Checomponeert deur R. V. Tot Mechelen. By Hendrick Iaey, 1617. 8<sup>o</sup>.

Copy: British Museum.

1618

11. RULES of the English sodalitie, of the Immaculate Conception of the most glorious Virgin Mary Mother of God, in the Englishe Colledge of the Society of Iesus in Louaine. At Mackline, printed by Henrie Iaey, 1618. 12<sup>o</sup>.

Not in S.T.C. Copies: Bodleian; Stonyhurst; Ushaw. It has the same titlepage woodcut as no.1 above, and Jaye's device on the last leaf.

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1619

12. (MUSH, John). An abstracte of the life and martirdome of Mistres Margaret Clitherowe ... (abridged from the life by J. Mush). At Mackline, printed by Henry Iaey An 1619. 80.

Not in S.T.C. Copy: St. Augustine's Priory, Newton Abbot.

1620

13. COPIE vuyt den Mandemente, aen-gaende den Statuten onlanckx ghemackt. Eerst op die Leen-goeden, Erf-goede, Chysen, (&c.) Tot Mechelen, by Hendrick Iaey, 1520 (sic). 40.

Catalogue de la bibliotheque de feu M. Fr. Vergauen, (Bruxelles, 1884), pt. II no. 405.

14. CRYGHTON, Andrew. A treatise of Antichrist, of free-will, of good workes, of merit: and an exposition of our Lords prayer. Collected and set forth. By M. Andrew Cryghton Scottish priest. At Machlin by Henry Iaey. Anno M.DC.XX. 240.

Not in S.T.C. Copy: Heythrop College (wanting 2 leaves).

15. PATERSON, William. The Protestants theologie, containing, the true solutions, and groundes of Religion, this day mainteyned, and intreated, betwixt the Protestants, and Catholicks. Written by the R.FF.

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Williame Patersoune Religious Priest, Conventuall of Antwerpe, Preacher of Gods word, and Vicar Generall of the holy Order of S. Augustin, through the Kingdome of Scotland. The 1. part. Imprinted. With Licence. Anno M.DC.XX. 4<sup>o</sup>.

S.T.C. 19461. No further part seems to have appeared. Although without place or printer's name, the types and ornaments reveal this to be Jaye's work, and the first of the three Approbations is signed by Thomas Worthington (cf. nos. 16, 18 below) at Malines on 15 April 1620.

16. (WORTHINGTON, Thomas): The second part of an Anker of Christian Doctrine. Wherein, the most principal pointes of Catholique Religion, are proved: by the onlie written word of God.... Auctore T.W.S.T.D.P.A. At Mackline, Printed by Henry Iaey, M.DC.XX. 4<sup>o</sup>.

Included in S.T.C. 2600. The first part had appeared elsewhere in 1618, and two more were published together in 1622. The initials in the title presumably stand for 'Thoma Worthingtono Saerae Theologiae Doctore Presbytero Anglo'. He was evidently at Malines this year (cf. nos. 15 and 18).

1621

17. (COBERGER, Wenceslaus ?) Apologia ofte beschermredenenteghen het kekelen van de onredelijcke vyanden, .. van de Berghen van Bermherticheyt. ... Door den Heer Wenceslaus Coberger ... in vermaeckelijcke dicht gestelt door Amator pietatis. Tot Mechelen, By Heyndrick Iaey, 1621. 4<sup>o</sup>.



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Bibliotheca Belgica, ser.1, tom.1, A.12. Copies:  
Brussels, Bibl. Royale; Ghent, Univ. Libr.; Liège,  
Univ. Libr.; &c. This poem is sometimes attributed to  
Coberger himself.

18. MOLINA, Antonio de. Spiritual exercises, very profitable  
for active persons desirous of their salvation. Composed  
in Spanish by a Venerable F. Don Antonio de Molina Monke  
of the Charterhouse of Miraflores. Translated into  
English by one of the same Order of the house of Shene.  
At Mechlin, Printed by Henry Iaey, M.DC.XXI. 12<sup>o</sup>.

S.T.C. 17998. The English Charterhouse of 'Sheen  
Anglorum' was at this date in Malines, whence it moved  
in 1626 to its final home at Nieuport. The translator  
in a preface gives his initials as E.A. Thomas  
Worthington signed as one of the censors of this book  
at Malines on 16 April 1620 (cf. no.15 above). For a  
later issue see No.22.

19. DE SCHADT-KISTE der filosofhen ende poeten, waer inne  
te vinden syn veel schoone leerlycke blasoenen, refereynen  
ende liedekens, gebracht ende gesonden op de Peoen-  
Camere binnen Mechelen ... op de feeste van 3 Mey 1620.  
Gedrukt tot Mechelen by Hendrick Iaye. A<sup>o</sup>. 1621. Folio.

Bibliotheca Belgica, ser.1, tom.22, S.228. Copies:  
British Musuem; Brussels, Bibl. Royale; The Hague,  
Konig. Bibl.; Malines, Bibl. Publ., &c. On the last  
leaf is Jaye's device, and a colophon in which he gives  
his address as "inde Keyser Straete, by het nieuw Paleys".

- 20A. (VERSTEGAN, Richard). De Spiegel der Nederlandsche  
elenden. Getoont door een Lief-hebber der Waerheyt

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ende der Nederlanden welvaert. Tot Mechelen, By Henrick Iaye 1621. 8<sup>o</sup>.

Copy: British Museum (1193 d.25). The dedication is signed R.V. This issue has Jaye's device on the titlepage.

20B. Another issue with the same imprint.

Copy: British Museum (12315. aaa.10). This issue has an ornament on the titlepage in place of Jaye's device.

1623

21A.E.(M). The application of the lawes of England for Catholike priesthood, and the Sacrifice of the Masse. Directed to the Lords of his Maiesties most honourable priuie Councell, Judges, Justices, and other Students (sic) of the Law. ... Printed at Cullen with Licence, Anno Domini. M.DC.XXIII. 4<sup>o</sup>.

S.T.C. 7435. For the identification of the printer see the next entry.

21B.E.(M). The application of the lawes of England. For Catholike priesthood. Directed by way of petition to the Lords of his Maiesties most honorable priuy Counsell, Iustices, & others of the lawe ... Printed at Mackline by Henry Iaey, Anno Domini. M.DC.XXIII. 4<sup>o</sup>.

Not in S.T.C. Copy: Washington, Folger Library. The same sheets as in no.21A, but with a different titlepage. It is not clear which issue is the earlier;

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perhaps both are simultaneous and the Cologne imprint was put on copies sent secretly to England.

22. MOLINA, Antonio de. Spiritual exercises ... Composed in Spanish by ... Antonio de Molina monk of the Charterhouse of Miraflores. Translated into English by one of the same Order of the house of Shene. At Mechlin, Printed by Henry Iaye, M.DC.XXIII. 12°.

S.T.C. 17999. A reissue of the 1621 edition (no.18), with a fresh titlepage. The printed catalogue of the British Museum, followed by S.T.C., gives the date as 1622. But though the third 'I' in the date has slipped and looks as though it had been added later, the position of the full stop appears to confirm that it belongs.

1628

23. JAERLIJCHEN BRIEF van Japonien van het Iaer 1624. Tot Mechelen, Gedruckt by Hendrick Iaye 1628. 8°.

Copies: British Museum; Heythrop College. With Jaye's device on the titlepage. A translation from the Italian text of the Annual Letter, made by the Jesuits at Malines.

1633

24. BRUITSMA, Regnerus. Nova-antiqua schola salerna ... opera (sic) quondam Reg. Bruytsma, ... ord. excussa et nunc ... hac forma recussa. Mechliniae, apud H. Iaye, 1633. 8°.



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Copy: Paris, Bibl. Nat.

25. COSTUMEN ... van Mechelen ... (Mechelen, Hendrik Iaye, 1633). 4<sup>o</sup>.

Copies: Malines, Bibl. Publ., Bibl. du Grand Conseil.  
See the note on Jaye's earlier edition under no. 3 above.

1634

26. COPIE de la sentence donnée Contre le comte Henry de Bergh à Malines le 13 de mars 1634. Imprimé à Malines, 1634. 4<sup>o</sup>.

Catalogue de la bibliothèque de M.C.P. Serrure (Brussels, 1872), pt.1. no.1470. Probably Jaye was by this time official printer to the city, and this would be his work.

1635

27. BELLARMINE, St.Robert. An ample Declaration of the Christian Doctrine. Translated into English by R.H. (i.e. R.Haydock). Mackline, 1635. 24<sup>o</sup>.

Not in S.T.C. Copy: Dulwich College Library. The catalogue (London, 1880, p.48) does not quote the imprint in more detail, but doubtless this reprint is Jaye's work.

28. COPIE des Arrests rendus au grand Conseil de sa Maiesté le 2. de May 1635, contre le Prince d'Espinoy, & Charles de Piemme. (Iouste la Copie) Imprimé à Malines, M.DC.XXXV. 4<sup>o</sup>.

Of this reprint there are copies at The Hague (see

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W.P.C. Knuttel, Catalogus van de pamfletten-verzameling ... in de Koninklijke bibliotheek, The Hague, 1889-1920, no.4381) and at Leyden (see H.J.A. Ruys' Supplement to Bibliotheek van ... pamfletten verzameling van de bibliotheek van J. Thysius te Leiden, Leyden, 1934, no.232). This edition, which reproduces the arms of Spain on the titlepage, is doubtless a close copy of the Malines original which was probably printed by Jaye.

1636

29. COPIE de l'arrest contre le Conte de Hennin. Imprimé à Malines, 1636. 4<sup>o</sup>.

Catalogue ... Serrure, pt.1. no.1470, see above, no.26. Like the two previous documents, this is probably one of Jaye's pieces of official printing.

1638

30. WACHTENDONCK, Jan van. Vita, passio, et miracula S.Rumoldi archiepiscopi Dublinensis, Apostoli Mechliniensis, & martyris. Mechliniae, Apud Henricum Iaye, Bibliopolam Iuratum, Typographumq. Ciuitatis. 1638. 4<sup>o</sup>.

Copies: British Museum; Malines, Bibl. Publ.

1639

31. ARREST due Grand Conseil du Roi rendu contre le Compte d'egmont. Le XV. Juillet 1639. A Malines, chez Henri Jaye l'an 1639. 4<sup>o</sup>.

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Copy: The Hague (Knuttel, op. cit., no. 4615). With the arms of Spain on the titlepage.

32. Another edition of no. 31, in Flemish. 4°.

Copy: The Hague (Knuttel, op. cit., no. 4616).

33. GURNEZ, Joannes Antonius a. Vita et martyrium S. Liberti Malinatis ... Mechliniae, apud Henricum Iaye, Bibliopolam Iuratam, Typographumque Ciuitatis. 1639. 4°.

Copies: Bodleian; British Museum (2 copies); Malines, Bibl. Publ.

34. WACHTENDONCK, Jan van. Het leven 't lyden ende mirakelen vanden H. Rombout ... Ouer-gheset inde Neder-landsche taele door H. Franchoy's vanden Bossche ... Tot Mechelen Ghedruckt by Hendrick Iaye, ghesworen Boeck-drucker der seluer Stede. An. 1639. 8°.

Copies: British Museum; Malines, Bibl. Publ. A Flemish translation of no. 30 above.

NOTES

- 1) Sources for Jaye's life begin with Bydragen tot opheldering der Geschiedenis van Mechelen by F.E. Delafaille, a work I have not been able to consult. But Delafaille's material, at least that concerning Henry Jaye and his son Robert, was incorporated in an article contributed by M. Prosper Verheyden to the Bulletin du Cercle archéologique, littéraire et artistique de Malines, XVI. 1906, entitled "Aanteekeningen betreffende Mechelsche



drukkers en boekhandelaars in de 16e ende 17e eeuw", which also draws valuable references from the extensive business archives of the house of Plantin at Antwerp. Several further details are furnished by Dr. Louis Antheunis in an article in the same Bulletin, XLVII. 1942, entitled "Bannelingen te Mechelen in vroegere eeuwen", of which the author kindly presented an offprint to the editors of Biographical Studies. Where references are not given in the text, statements are based on these authorities. They deal only sketchily, however, with Jaye's work as a printer. Three of his books find mention in the notice of him by McKerron on p.152 of the Bibliographical Society's Dictionary of Printers and Booksellers, 1557-1640, London, 1910.

- 2) The incident requires us to identify this Henry Gay with the later printer at Malines. The identification is virtually clinched by the appearance in 1617 and 1621 from Jaye's press at Malines of two works (nos.10 and 20 in the bibliography) of propaganda by Verstegan. These show that Jaye continued to be employed by his former master in work similar to that which he had formerly done for him at Antwerp, where Jaye must have been one of the workmen who assisted Verstegan with getting books secretly printed and bound for despatch into England. Much of Verstegan's time between 1590 and 1605 was devoted to this work. See Dr. E. Rombants, Richard Verstegen, een polemist der Contra-Reformatie, Louvain, 1933, especially chapter XII. But Dr. Rombants does not mention Jaye.
- 3) This Pieter Simons was successively a bookseller at Courtrai, Lille, Brussels, Lierre and Malines, and

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apparently an unsuccessful one. He died at Malines, probably at his son-in-law's house, in 1617, owing the firm of Plantin six guilders. Five years later the debt was written off the ledger with the words "Died penniless at Malines".

- 4) So at least she is called in the burial register of St. Rumold's at Malines, though in the baptismal entry of her daughter she is called Catlyn vander Zype. But we know that Pieter Simons' daughter was called Christina, for an entry under his name in the Plantin accounts in 1604 mentions "sa fille Christine estant presente". A slip of the pen is quite likely, for the baptismal entry is quoted from a part of the register transcribed in the eighteenth century.
- 5) The entry actually says December, but the entries either side of it show that November must be the month.
- 6) Not surprisingly, his address in the heading of his account with Moretus, which continues in ledger G until 1617, was not altered from Brussels, but in a letter of 1612 he is mentioned as at Malines "receu estant a Malines de Henricy Jaye". That the move took place in 1610 is confirmed by Jaye's own statement in 1613, in the dedication prefixed to his first edition of the Costumen (no.3 in the bibliography), that he had come to live in Malines less than three years before.
- 7) See the note on no.1 in the bibliography. The use of the same small woodcut by Jaye himself in 1618 suggests that his own printing material, when he bought it, came from Antwerp. This is only to be expected, seeing the

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artistic and commercial predominance still held by Antwerp in type design and book illustration.

- 8) With a readiness, characteristic of governments, to grant less than had been asked for, the Privy Council reduced the term of his privilege from twelve to eight years. But since Jaye reprinted the book in 1633, he doubtless had his privilege renewed. The Privy Council also, as an afterthought, made the condition that he must undertake to deliver for the library of the Archdukes a copy of the book "well bound in red or yellow leather, and stamped with their coat of arms", an early example of copyright deposit.
- 9) The ledger entry runs "pour divers, par son serviteur Jan Haerkens". Another entry may refer to the same man, "receu par Guillaume Haerkens" but he may well be a separate person and a relative of Jan.
- 10) Mother Margaret Clement was a daughter of Dr. John Clement, the friend of St. Thomas More, and of Margaret Giggs who was brought up with More's own children and died in exile at Malines in 1570 and was buried in St. Rumold's cathedral. Mother Margaret governed St. Ursula's convent of Austin Canonesses at Louvain as Prioress from 1569 to 1606, and her nephew was instrumental in helping to found the daughter house, St. Monica's, Louvain (now at Newton Abbot) for English nuns of the order. He also, with Robert Chambers, carried out the visitation of the English College, Doway, in 1612. (See P. Guilday, The English Catholic Refugees on the Continent, London, 1914, pp. 116, 378, 381).



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- 11) Huet printed a book in 1623 (Serrure Catalogue no. 1457). He was a great friend of Henry Jaye.
- 12) The wording of the title, coupled with the date of publication, 1618, is surprising, for the Jesuit College which housed the novitiate for English members of the Society was moved from Louvain, where it had begun in 1607, to Liège in 1614 (Guilday, op. cit., p.27). There was at the date of printing no English Jesuit College at Louvain.
- 13) Prior to the foundation made at Antwerp by Lady Lovel, the English Jesuits had tried to persuade two of her companions to begin such a convent (Guilday, op. cit., p.361 note 5). Lady Lovel herself was making plans for a foundation in 1616, and had decided on Liège, and then Malines, as the site. See Guilday, pp.358-362.
- 14) The only known copy of this little book belongs to Sister Anne's community, now at Newton Abbot, Devon.
- 15) Guilday, op. cit., pp. 289-290.
- 16) He uses only one false imprint - "Printed at Cullen with Licence" (no.21A) and even here another issue carries his true name. Cullen (Cologne) was a favourite choice for a 'blind', but in fact it never became a centre for English printing.
- 17) His device is reproduced in Bibliotheca Belgica, II série, tom XIX.

- 18) André DELVAUX, de beneficiis libri iv. Mechliniae, typis R. et viduae H. Jaye, 1646, 4<sup>o</sup>. Paris, Bibl. Nat. Catalogue.
- 19) The imprint of a Jan Jaye in Lelio BRANCACCI, Cargos y preceptos militares, 1710, is perhaps that of Jean-Francois, brother of André (see below), or of Jan-Baptist (see note 22).
- 20) See Inventaire des mémoriaux du grand Conseil de Malines (Inventaires des Archives de la Belgique) éd. A. Gaillard, Brussels, 1900, no.1970.
- 21) Inventaire, no.2106.
- 22) But from a notice by Dr. Robert Foncke in Het Boek, VI. 82, it appears that Delafaille treats of a Jan-Baptist Jaye who was a bookseller at Malines about the middle of the eighteenth century.
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CORRECTIONS TO C.A. NEWDIGATE'S "OUR MARTYRS"

G. Anstruther, O.P.

Fr. Newdigate's pamphlet is such a valuable reference book that it is worth making it as accurate as possible. It is particularly important that the date of martyrdom should be correct. According to the official list, seven of the martyrs died on Sunday. This is extremely improbable. For six of these there is evidence for a different date. The following notes are concerned only with the sort of information that the pamphlet seeks to give.

- p.10. John STOREY query place of birth. An account of his trial has "natus apud Sarum". (Dyer's Cases, London 1585, fol.299).
- p.13. Hugh TAYLOR Ordained 1584. (Knox p.12). He received the diaconate with eleven others 31 March 1584, (ib.200), but the date when they received the priesthood is not given in the Diary. One of them, John Owen, states that he was ordained priest on Trinity eve (13 June) 1584, (S.P.12/177, no.3), and this is probably the date of ordination of them all.
- p.14. Robert ANDERTON Ordained 1584. (Knox 200).
- John SANDYS b.Lancs. John Owen in the examination just referred to mentions Sandes and Bruerton (Lister), and calls them "both Lancashire men".
- John ADAMS Convert Minister. (C.R.S.V.32)



CORRECTIONS TO C.A. NEWDIGATE'S "OUR MARTYRS"

- p.16. Robert MORTON Married. (Salisb.II,192-3; V, 239).
- p.17. Edward BURDEN Ordained 1584. (Knox 12). Probably with Hugh Taylor (see above).
- John AMIAS Probably executed March 15 (Saturday).  
Robert DALBY (Stonyhurst; Anglia. IV,1, fol.191).
- p.19. Brian LACEY Query "Yorks". He was brother of Richard Lacey of Brodish (?Brockdish) in Norfolk, and cousin of Montford Scott. (C.R.S.V,74).
- p.20. Thomas FORMORT Probably executed Feb.21 (Monday). (C.R.S.V,252).
- Richard WILLIAMS Query date of execution. Feb.20 was Sunday.
- Joseph LAMBTON "On Saturday was the execution expected but it was deferred until Monday after" (i.e. July 24). (Ston.Anglia.IV,1,fol.153).
- Edward Waterson His "execution was deferred until the Monday next after the Epiphany" (i.e.Jan.8). (Ston.Anglia.IV,1,fol.153).
- James BIRD "He was executed the xxv of March 1593 being or Lady Daie & Easter eve." (Ston.Anglia.III,no.25). This can only refer to 1592 when Easter fell on March 26, cf.C.R.S.V,292.

CORRECTIONS TO C.A. NEWDIGATE'S "OUR MARTYRS"

p.21. John BOSTE Convert Minister. (C.R.S.V,285).

Robert SOUTHWELL Eng.Miss. 1586-92.

p.22. Thomas WARCOF Of Winston (Co.Durham) (Ston.Anglia.IV,1, fol.207). Also query date of execution. He escaped prison, was recaptured, and is spoken of as still alive in a letter dated 12 July 1597. (Salisb.VII,300).

Christopher ROBINSON Query date of execution, and indeed, the whole story, as given by Challoner, of the bishop of Carlisle who was his namesake. John May, bishop of Carlisle, the predecessor of Henry Robinson, in a letter of 11 July 1597, speaks of "Christopher Robinson, our late condemned seminary, whose execution hath terified a great sort of our obstinate recusants". (Salisb.VII,298).

p.23. Robert NUTTER Delete "Brasenose College". The martyr was a scholar of Lawrence Yates, schoolmaster of Blackburn, (S.P.12/240,no.105, II). Yates did not take his degree at Cambridge till 1567-8 (Venn IV,488), whereas the Robert Nutter at Brasenose was admitted in 1564. (College Registers, Oxf.H.S.LV,I,33).

CORRECTIONS OF C.A. NEWDIGATE'S "OUR MARTYRS"

p.23. John TALBOT Query "Gentleman". He is called "yeoman" in the account given by the bishop of Durham (Salisb.X,202).

p.24. Anthony BATES Query "Gentleman". He "had but two or three kine and nine sheep, and a poor cottage poorly furnished, with 12 acres of land". (Salisb.XII,83).

p.25. Laurence BAILEY He is said to have been a miller and "no papist". (Hawarde, Reportes del Cases in Camera Stellata, p.182).

John FULTHERING is almost certainly an alias of William Brown, the next in the list. There are several references to the execution of Welbourne and Brown, servants of Mr. Darcy of Hornby, but no reference to a third victim. (cf. Tierney-Dodd, Church Hist.IV, p.XCV; Salisb.XVI,44; XVII,124; XVII, 144.) Bl.John Roberts, in a letter of Aug.5, (i.e. before the execution of Brown), "commends the glorious martyrdom of Mr.Darcy's man" with no suggestion that there were two. (S.P.14/16,no.10). An early list of martyrs gives "William Brown alias John Puttering" (P.R.O. 9/89,p.233).

Nicholas OWEN Date of death should be March 2. (Ransomer XII,no.5).

CORRECTIONS TO C.A. NEWDIGATE'S "OUR MARTYRS"

p.27. Richard Newport b. Ashby St.Legers. (C.R.S. 34,p.74).

p.29. Henry HEATH Convert Minister. He was ordained in  
the bishop's private chapel at  
Peterborough, 30 Oct.1622. (Peterb.  
Arch. Ordination Book 1616-22,fol.36).



## THE CONVERSION OF WILLIAM SEYMOUR, DUKE OF SOMERSET (1588-1660)

B. Fitzgibbon, S.J.

William Seymour (1588-1660), the husband of the unfortunate Lady Arabella Stuart, first Marquis and second Earl of Hertford and second Duke of Somerset, was received into the Church at St Omer in the late months of 1611. He was the second son of Lord Beauchamp (1561-1612), who inherited the Suffolk claim to the throne through his mother, Catherine Grey, (1538-1568), the sister of Lady Jane Grey, who according to the will of their grandfather, Henry VIII stood next in the succession to Elizabeth.

The fact of Seymour's conversion is disclosed in the selection of dispatches of Guido Bentivoglio, the Papal nuncio in Flanders, published by R. Belvederi (Ferrara. 1948.2 vol.). This very able diplomatist had to deal with the minor crisis caused by the arrival of Seymour in Brussels on 21 June, 1611, after his escape from the Tower and his abortive attempt to escort Arabella out of England. Bentivoglio had received news of the ill-kept secret of the marriage in July 1610 of Seymour with Arabella, the cousin of the King and the representative of the Darnley claim to the throne through Margaret, the sister of Henry VIII, and had reported the news to Rome. (Belvederi II. p.154, 194). In a cipher of 25 June, Bentivoglio reported that a Jesuit, almost certainly Antony Hoskins, the writer of the extremely well-informed news-letters from England at the beginning of the century (Foley. Vol. I. 17-65), had had a conversation with Seymour, the day after his arrival in Brussels, and had found him not averse to the Catholic religion. The nuncio wisely dissuaded Hoskins from any further contact with him, lest the jealousy of James draw further persecution on the English Catholics. At the same

## THE CONVERSION OF WILLIAM SEYMOUR, DUKE OF SOMERSET (1588-1660)

time he wished him to use any means he could find to divert Seymour from any plan he might have of visiting Italy or Rome for the same reason, and this commission Hoskins managed to discharge through a Catholic gentleman in Seymour's company, perhaps the young Mr Rodney, named as his companion. (Belvederi.II.p.198-9). The wisdom of the Nuncio's course is shown by the English documentation, in which there are letters from Seymour's agitated grandfather with plans for sending his chaplain, John Pelling to confirm the young man in his Protestantism. (Cooper.Life of Arabella.II.p.200 ff.). In the meantime, another Jesuit, possibly John Gerard, had encountered Seymour at Louvain and reported that he had displayed a great ignorance of religion to the point of being rather an atheist than a heretic, expressing doubt about the immortality of the soul and the possibility of continence. During the next few months Bentivoglio reported the repercussions caused by Seymour's uneasy movements about the Continent, but it is evident that interest soon died down, for Seymour's name does not appear to have cropped up in long conferences about English affairs which the Nuncio held with Thomas Sackville in September. In a cipher of Jan 28, 1612, however, Bentivoglio reports on the authority of Fr. Antony Hoskins that Seymour had been received into the Church at St Omers some months before and that he had the firm intention of living and dying in the faith. (Belvederi II.p.231). The secret was well kept, as it had to be in the interest of Seymour, who can have expected anything but worldly advantage from his decision.

In 1616, Arabella having died the previous year in the Tower, Seymour was allowed to return to England and was received with favour. In 1617 he married Frances

## THE CONVERSION OF WILLIAM SEYMOUR, DUKE OF SOMERSET (1588-1660)

(1599-1673), the daughter of Elizabeth's favourite, the Earl of Essex. His wife must have had a Catholic upbringing, as her mother, the only child of Sir Francis Walsingham and the widow of Sir Philip Sidney, was received into the Church by John Gerard and married as her third husband another convert of Gerard's, Richard de Burgh, Earl of Clanricarde. (John Gerard. Autobiography. pp.176-8, forthcoming edition). Seymour's religious convictions may account for his preference for a secluded life before he became involved as a prominent supporter of the King in the Civil War. His three sons predeceased him, two of them in their boyhood, and his heir was a grandson of nine years of age.

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## VAUX OF HARROWDEN

### G. Anstruther, O.P.

The family of Vaux of Harrowden, which has kept the Faith to this day, has received less than its due in Catholic reference books. Gillow devotes six lines to Thomas, 2nd Lord Vaux, but makes no allusion to the rest. William, the 3rd Lord, was a friend of Edmund Campion, S.J., and suffered imprisonment on his behalf. His daughters, Eleanor and Anne, were the devoted friends of Henry Garnet, S.J.; his eldest son, Henry, resigned the title to become a Jesuit, but died early. His daughter-in-law, Elizabeth, was the host of John Gerard, S.J., at Harrowden. Seven members of the family suffered imprisonment for the Faith at various times. Nothing more is here attempted than a list of the members of the family with the dates (where known) of their births, marriages and deaths. The following works are used:-

Bridges, John. History and Antiquities of Northamptonshire. (1791).

Baker, George T. History and Antiquities of the County of Northamptonshire. (1822-41).

Vaux Peerage. Case before the House of Lords. (H.M. Stationery Office 1836-7).

Rushton Papers. H.M.C. Various vol. III Clarke-Thornhill MSS. (1904).

Parish Registers. Those of Harrowden before 1672 are missing, but extracts are preserved by Bp. White-Kennet. B.M. Lansd. 991 f.180.

Documents in P.R.O. - S.P.1 State Papers, Hen. VIII.

- St. Ch. Star Chamber.

- C. 54. Close Rolls.

- C. Chancery Inquisitions.

- Wards. Court of Wards.



## VAUX OF HARROWDEN

The family of Thomas 2nd Baron Vaux (d. Oct.1556). (1).

He married (before 1523), (2), Elizabeth, dau. and heir of Thomas Cheney of Irthlingborough (Northants.).

She was born 1505, (3), and died 20 Nov. 1556. (4).

They had issue

1. Maud, married Anthony Burrows of Burrow-on-the-Hill (Leics.) and died c. 1581. (5).
2. William, 3rd Baron Vaux, b. Aug. 1535, (6), q.v.
3. Nicholas, living 1564, (7), married Joan ----- (8).
4. Anne b. 1542, (9), married Reginald Bray of Stean and Hinton (Warw.) and died 7 May 1619. (10).
5. Catherine.

The Family of William 3rd Baron Vaux (d. 20 Aug. 1595). (11).

He married first (before 18 March 1557), (12), Elizabeth dau. of John Beaumont of Grace Dieu (Leics.). She was buried 12 Aug. 1562. (13).

They had issue

1. Henry, died unmarried Nov. 1587. (14).
2. Eleanor, married (c. 1577), (15), Edward Brooksby of Shoby (Leics.) and died c. 1625. (16).
3. Elizabeth, a Poor Clare.
4. Anne, bapt. 19 July 1562. (17).

He married secondly (1563-4), Mary dau. of John Tresham of Rushton (Northants.). She died 28 Dec. 1597. (18).

## VAUX OF HARROWDEN

They had issue

1. George, bapt. 27 Sept. 1564, (19), q.v.
2. Catherine, bapt. 25 Feb. 1566, (20), died prob. ante 1597. (21).
3. Muriel, bapt. 26 Jan 1570, (22) married (before Sept. 1597), (23), George Fulshurst.
4. Edward, died unmarried 25 July 1585. (24).
5. Ambrose, b. July 1571, (25), married (April 1612), (26), Elizabeth Wyborne, widow. Died 25 April 1626. (27).

The Family of George Vaux (d. 13 July 1594). (28).

He married (25 July 1585), (29), Elizabeth, dau. of Sir John Roper of Linstead (Kent).

They had issue

1. Mary, b. 1587? married (1604), (30), Sir George Simeon of Baldwin Brightwell (Oxon.). She died before 1624. (31).
2. Edward 4th Baron Vaux, b. 13 Sept. 1588, (32), d. 8 Sept. 1661. (33).
3. William, b. 1590, (34), d. ante 1661. (35).
4. Henry, b. 1591, (36), d. 20 Sept. 1663. (37).
5. Joyce. A "Mary Ward" nun. Buried 16 May 1667. (38).
6. Catherine, b. 1593-4. Married (c. 1614), (39), Henry Nevill, Lord Abergavenny. He was bur. 24 Dec. 1641, (39), She was bur. 7 July 1649. (39).

## VAUX OF HARROWDEN

### Notes

1. Machyn's Diary p. 115.
2. Wards 9/306, p. 301.
3. Baker I 714.
4. I.P.M. in Vaux Peerage p. 36.
5. Troubles Ser. 1 p. 152.
6. S.P. 1/98 fol. 96.
7. St. Ch. 5. N 17/6. dead before Feb. 1583 C. 54/1172.
8. C.54/1172.
9. Monum. in Hinton Church. (Bridges I 177).
10. ib.
11. I.P.M. Vaux Peerage p. 39.
12. C.54/650 m. 74.
13. Par. Reg. Irthlingborough.
14. V. Peerage p. 203. Par. Reg. Gt. Ashby (Leics.)
15. Rush. Pap. p. 80.
16. Foley V p. 599.
17. Par. Reg. Irthlingborough.
18. V. Peerage p. 203.
19. Par. Reg. Harrowden. (B.M. Lansd. 991 fol 180).
20. ib.
21. Not mentioned in her mother's will.
22. Par. Reg. Irthlingborough. But C.3/251/92 and C.3 Eliz. U1/51 give her birthday as 2 Feb. 1570.
23. Called Fulshurst in her mother's will.
24. V. Peerage p. 203.
25. Rush. Pap. p. 71.
26. St. Ch. 8. 289/3.
27. Par. Reg. St. Mary le-Strand.
28. Par. Reg. Harrowden.
29. C.2 Eliz. U 2/12.
30. I.P.M. on Sir John Simeon. Vaux Peerage p. 54.

VAUX OF HARROWDEN

31. Foley IV p. 606.
32. I.P.M. on William. Vaux Peerage p. 39 and p. 203.
33. Monument in church at Dorking.
34. C.R.S. 39 p. 275.
35. Since he did not succeed Edward.
36. C.R.S. 37 p. 159.
37. Monument in chancel at Eye.
38. Par. Reg. Eye (Suffolk).
39. Complete Peerage, under Abergavenny.

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"FATHER BRAYE JESUYTE"

H. Chadwick, S.J.

Fr. John Rogers S.J., on entering as a young man of twenty the English College, Rome, stated that whilst in the service of Lady Stourton he had chanced to meet "a very aged priest named Father Richard Bray, who had lived for ten years at Douay", by whose means he had become a Catholic (Foley. IV, 419). This would have occurred at some date not far distant from 1604, the date of John Rogers' statement. Beyond the fact that a certain Richard Bray, of Herefordshire, entered the English College, Douay, on 28 April, 1583, and received the first tonsure in the following September (Knox. 1st & 2nd Douai Diaries, 195, 198) - he may or may not have been the same man - one knows no more of Fr. Richard Bray.

Foley however (VII, 79) has made him into a Jesuit. From the depositions of Simon Knowles before Justice Young on March 30, 1594, (Foley. IV, 577) we learn how this renegade spy (he was a cutler by trade) after working in various towns on the continent had come to St Omer about November, 1593, "and wrought there with Nicholas Cooshone until about Shrovetide" when "by means of Father Braye" he went to Brussels as guide to some priests. Thus it was Fr. Bray who had sent him on this errand, for which he received nothing except his board and lodging, "not daring to gainsay the sayde Father Braye Jesuyte". He returned to St Omers with letters from Fr. Holt to "Fr. Braye and Nicholas Smythe Jesuytes" - reading them on the way - and received letters to take back to Brussels, which instead he carried to England. Foley, unable to trace any Jesuit of this name at this date, is content in his Collectanea (VII, 79/80) to identify him with both Fr. Richard Bray, the old priest at

## "FATHER BRAYE JESUYTE"

Lord Stourton's, and the Richard Bray who received the tonsure in 1583.

There was then living, nevertheless, another priest of that name, a Jesuit, Fr. Henry Bray, whom Foley failed to recognise under the disguise of Fr. Henry "Broy or Broij", about whom he supplies some surprising misinformation in the same volume (VII, 98). As there was no English Jesuit Province or Vice-Province before 1619, Fr. 'Broy', like many another English Jesuit, had entered the Belgian Province: his death on September 10th (N.S.) 1599, at the English College or "Seminary" of St Omers is recorded by Père Poncelet S.J. (*Nécrologe des Jésuites de la Province Flandro-Belge* (Wetteren. 1931) p. 15), with the information that he was an Englishman and, according to the 'Album novitiorum', hailed from Herefordshire.

Not very much is known of him. The printed Annuæ Litteræ Soc. Jesu for 1599, which presumably escaped the attention of Foley, long ago noted his death at this Seminary "ætatis suæ quinquagesimo nono, ab accessu ad Societatem decimo sexto" (p. 291). He was born then about 1541, and was over forty years of age when he became a Jesuit novice, presumably at Tournai, in 1582 or 1583 - about the same time that Richard Bray, also from Herefordshire, entered Douay. (Were they perhaps brothers?) If he was not already a priest when he entered the noviciate, he would not have been ordained much earlier than 1592, at which date he was living in the Jesuit Walloon College of S. Omer. This and more we learn from an unpublished Diary of that College now preserved at the Jesuit house at Enghien. When in the late autumn of the following year the English Seminary was being established and Fathers Flack and

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Nicholas Smith, lately arrived from Brussels with some English boys, were preparing to move into their new quarters, Fr. Henry Walpole, the future martyr, suggested to Fr. Persons in a letter from St Omer of Nov. 13, 1593 (C.R.S.V. 225): "In your next it will be good presently to appoint to F. Flack, F. Smith and F. Bray their several charges under the new Rector when he cometh, which they will better take from you then from any other, as I perceyve, and perhaps otherwise not be so at their contentment". Ten days later Fr. Flack and Fr. Smith moved across to the English seminary. The "new Rector", Père Jean Foucart (it was stipulated that the Rector should be a native of the country) entered on his office on Feb. 2nd following; and with him went Fr. 'Broy'. For a time, perhaps for all the time, he was Prefect of the students; and there he remained until his death more than five years later.

A few other scattered references to Fr. Henry Bray are all that seem to remain. The above-mentioned MS Diary tells us, for instance, how at the beginning of 1596 Fr. Bray was captured near Calais by the French, who were then at war with Spain and over-running Artois and Flanders. He was taken to Boulogne, but after some days was set free at the intercession of some influential friends. On the more spiritual side there is mention in the Valladolid Register (C.R.S. XXX, 84) of his having converted or re-converted to the Catholic faith a St Omers boy, one Edward Overton, who later became a missionary in England. Here too, as in the letter of Fr. Walpole, he is referred to as Fr. Henry Bray, thereby confirming what is already perhaps sufficiently evident, that Fr. Bray and Fr. Broy (or Broij or Broye) are the same person.

WILLIAM SOMERS, HENRY VIII's JESTER

L. E. Whatmore

Thomas Bouchier, the Franciscan martyrologist, writing of the Venerable Thomas Belchiam (d. 3 August 1537) gives the following curious fragment of information: after Belchiam's death, he says, a congenital idiot named William Sommer went running about the court shouting "The simplicity of one mendicant breaks the pride of the King" (1). In view of Bouchier's general unsatisfactoriness as a historian one is disposed to regard with suspicion any of his statements which cannot be corroborated, but in this instance there is good reason to believe that his information is correct, or at least founded on fact.

Henry VIII did not, it may be presumed, keep a congenital idiot about the court, but he did have a jester named William Somers. Somer's wit became traditional and quite a literature (even if largely apocryphal) grew up around him (2). He is commemorated in Thomas Nash's comedy Summer's Last Will and Testament (1600) (3). Robert Armin, in A Nest of Ninnies (1608), writes thus of him:

"Will Sommers born in Shropshire, as some say,  
Was brought to Greenwich on a holiday,  
Presented to the King; which Fool disdained  
To shake him by the hand, or else ashamed;  
Howe'er it was, as ancient people say,  
With much ado was won to it that day.  
Lean he was, hollow-eyed, as all report,  
And stoop he did too; yet in all the court,  
Few men were more beloved than was this Fool,  
Whose merry prate kept with the King much rule.  
When he was sad, the King and he could rhyme;  
Thus Will exiled sadness many a time.



I could describe him as I did the rest,  
But in my mind I do not think it best:  
My reason this - howe'er I do descry him,  
So many knew him, that I may belie him;  
Therefore, to please all people one by one,  
I hold it best to let that pains alone -  
Only thus much: he was a poor man's friend,  
And help'd the widow often in the end.  
The King would ever grant what he did crave,  
For well he knew Will no exacting knave;  
But wish'd the King to do good deeds great store,  
Which caus'd the court to love him more and more." (4).

A jester, as is well known, was allowed considerable license of speech; and Will Somers' behaviour in connection with the death of Thomas Belchiam takes on a certain colouring of probability as against that of a born imbecile. But, what may be even more significant, and tending to the confirmation of Bouchier's story, the jester was Catholic in his sympathies. Chapuys, the Spanish ambassador records in July, 1535, that "ung innocent" (as he is described) in front of the whole court called Anne Boleyn "une ribalde" and her child, Elizabeth a bastard (5). This bold act put the King into such a fury that the fool's life was in danger and Sir Nicholas Carew, Master of the Horse concealed him until his anger was abated.

For the next example of Somer's Catholic leanings it is necessary to digress a little. In 1540 Richard Farmer, a wealthy merchant of London and of the wool staple at Calais was imprisoned in the Marshalsea and his goods confiscated for relieving two Catholic martyrs, Blessed Edward Powell and Blessed Thomas Abel, then in prison, and also for employing and sheltering in his household in the capacity of his chaplain

a priest who had never subscribed to the Act of Supremacy. The incident is mentioned by Stow, Wriathesley, and other chroniclers. An old MS narrative, now in the possession of the Benedictine nuns of Teignmouth, of the Life of Arabella Fermor, formerly abbess of the same community abroad, states that the name of this chaplain was Nicholas Thayne. It also relates that her ancestor, the above mentioned Richard Farmer (the family long remained Catholic and one of its members is featured in Pope's Rape of the Lock) "in the time of his prosperity he had a jester, Will Somers, who afterwards served the King in the same capacity. This man, entertaining a grateful remembrance of his former master, and having admission to the King at all times, especially when sick and melancholy and near his end, let fall some timely words which caused the King to give orders towards a restitution". (6).

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Notes

- 1) "Delirus quidam qui a nativitate rationis usu privatus fuit, Guilelmus Sommer nomine".
- 2) The History of the Life and Death of Will Summers, King Henry VIII's Jester (1676, 4<sup>o</sup>; 1794, 8<sup>o</sup>).
- 3) The play had been performed earlier, in Michaelmas term, 1593.
- 4) Cited in A Select Collection of Old English Plays, ed. W. Carew Hazlitt (4th ed. 1874) pp. 15-16.
- 5) Fanfare for Elizabeth by Edith Sitwell (1946) p. 42.
- 6) The Chronicle of St. Monica's, Louvain, ed. Dom Adam Hamilton, vol. 2 (1906) pp. 19-20.

THE ENGLEFIELDS AND THEIR CONTRIBUTION TO THE SURVIVAL OF THE  
FAITH IN BERKSHIRE, WILTSHIRE, HAMPSHIRE AND LEICESTERSHIRE.

T.B. Trappes-Lomax

The original home of the family was at Englefield House (1) in the parish of Englefield, five and a half miles South-West of Reading. It had been in the family's possession from at least as early as the middle of the twelfth century. When Elizabeth came to the throne it was the property of Sir Francis Englefield (2) who left the country, never to return, in April 1559, having settled Englefield on his brother John. John died in 1567 and was succeeded by his son Sir Francis Englefield, 1st Baronet, who survived to 1631, though his ownership of Englefield ceased in 1586 on its forfeiture to the Crown. This was the culminating act in a long dispute with the Crown which had begun with its sequestration in 1563.

Though from 1586 Englefield House itself was to know the Englefields no more, a smaller house, "the farm of Englefield", in the village, was either saved by Sir Francis from the general ruin or later bought back. It was left by Sir Francis to his younger son Henry, who was living in it, a recusant, in 1664 (3); in it Sir Charles Englefield, 5th Baronet, was living in December 1722 when he offered ale to anyone who would poach him a deer out of Englefield Park (4); and it remained in the family until it was sold in 1792 by Sir Henry Charles Englefield, 7th Baronet, who sometimes occupied a house at Englefield near "Craymer's" pond.

The name of only one chaplain or visiting priest has survived. The evidence for him is in the Cotton MSS. (Titus B.III) and has been printed in Jessop's One Generation of a Norfolk House (3rd ed. p.45) and in The History of Upton

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Court (p.95). It consists of a report, the date of which is probably about 1586, which reads:

"The said George Lingam ... harboured and lodged sometimes at one Mr. Wilsco't's (5) and at Englefield, who is at these places called James Lingar, and under colour of teaching on the virginals goeth from papist to papist, is thought also to be a priest, so made in Queen Mary's time, and like to be the man that was kept in the top of the said Parkyn's house (6) at a time when Her Majesty was but ill served by her officers in a search there made."

He is probably to be identified with the secular priest George Lingen who was probably a brother of John Lingen of Stoke Edith, co. Hereford, who married a daughter of Sir Thomas Englefield of Englefield. Sir Francis Englefield, 1st Baronet, would therefore have been the great-nephew of the priest's sister-in-law, and this relationship no doubt accounts for the priest's visits to Englefield.

The forfeiture of 1586 introduced to Englefield a particularly unwelcome visitor in the person of Sir Francis Walsingham to whom the estate was granted by the Crown before the end of the same year. Walsingham's prying eyes must have rendered Englefield and its neighbourhood very insecure to the hunted priests, but he died in 1590. His daughter and heiress carried Englefield to the de Burgh family through her marriage, shortly before 8 April 1603, to her third husband, Richard, 4th Earl of Clanricarde. Both he and his son, the 1st Marquess of Clanricarde, were Catholics. On the latter's death in 1657 Englefield passed to his sister who had married, about 1645, that famous Royalist and most staunch of Catholics, the 5th Marquess of Winchester. After the wanton destruction by Cromwell of his own home at Basing, the Marquess retired to Englefield House



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to spend the evening of his days. He was buried at Englefield in March 1675.

Thus Englefield House once again had a resident Catholic owner, and though the name of no chaplain (7) has come down to us we may be certain, bearing in mind the Catholic life at Basing and in the Marquess's London house where the Jesuit martyr, Peter Wright, had been arrested in 1651, that the Mass returned to Englefield. It is interesting to note that in a return of Papists in 1676, a year after the Marquess's death, sixteen are shown in the parish of Englefield - the sixth largest group in the county (8). But the existence of Englefield as a Catholic centre was not to last for very long. The Marquess's granddaughter, Anne Paulet, who inherited Englefield, married a parson, and Englefield passed out of Catholic hands.

The influence of the family of Englefield in preserving the faith continued elsewhere. Sir Francis Englefield had acquired in 1553 a house called Vasterne near Wootton Bassett in Wiltshire, which escaped the 1586 forfeiture. His nephew, Sir Francis, 1st Baronet, retired there in 1586 and made it his chief residence till his death in 1631, when his widow appears to have succeeded to it for the rest of her life. (She was living in it in 1648 - two years before her death - in which year a tenant on the property is described as her tenant.) She was certainly a Catholic, for she came of the resolutely recusant stock of the Viscounts Montagu of Cowdray in Sussex, as also did the wives of her eldest son, Thomas, and her second son, Sir Francis, 2nd Baronet, who received dispensation in 1634 from the penalties attaching to a popish recusant.

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Sir Francis succeeded to Vasterne on his mother's death in September 1650 (9), but he left England in 1651 and died at Bruges in 1652. Vasterne passed to his son, another Sir Francis, 3rd Baronet, who died without issue in 1665 and, not content with leaving his home to his widow for her life, omitted to entail it after her death upon his uncle and male heir, the 4th Baronet. The lady (10) accordingly had power to sell the property and proceeded to do so in 1676, so that in that year the head of the family had no home except for the small house at Englefield.

The Catholic life of Vasterne had lasted from the change of religion at Elizabeth's accession until certainly as late as 1651 and perhaps until 1676 (11), though it has proved impossible to establish the presence of chaplains there. That there were in fact chaplains there is quite probable. In 1715 Mrs. Gaynor (? Haynor) Cruse, widow, registered as a Catholic Non-juror a house at Wootton Bassett called Greenhill, let to Anne Cruse, widow, and was herself renting another house at Wootton Bassett called Burgesseshold which Gabriel Cruse had held in 1691. These Cruses and other families in Wootton Bassett were returned as recusants in 1705/6 (12) and 1715 (13), and their perseverance in the Faith may well have been due to the presence of chaplains at Vasterne.

The 2nd Baronet's wife, Winifrid Brooksby, brought him two Leicestershire properties, one at Shoby and one at Great Ashby. Robert Brooksby, who had inherited Shoby in 1552 and did not die till 1615, was almost certainly the host of William Wright S.J. from 1607 (14) and it is possible that Wright continued to be harboured there by Sir Francis and Winifrid Englefield, for he lived till 1639. He was the founder of the Jesuit mission in Leicestershire. Winifrid

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Englefield was buried at Saxilby, in which parish Shoby Hall is situated on 5 June 1672, and soon afterwards (15) the Catholic life of Shoby and Great Ashby ended with their sale to the Protestant, Heneage Finch, 1st Earl of Aylesford.

Even now the family of Englefield was not to fail in its role of preserving the Faith. The next house which has to be considered has an ampler story in this respect than any of its predecessors. In 1606 Sir Francis Englefield, 1st Baronet, had purchased the estate of White Knights in the parish of Sonning (since 1844 the parish of Earley) to the South of Reading. He left it to his fifth son, Anthony, who died in 1667 when it passed to his son, another Anthony, who died in 1711; it was then inherited by the second Anthony's son, Henry, who died in 1720 and was followed by his son, another Henry; who succeeded to the headship of the family as 6th Baronet in 1728. On the death of the 6th Baronet in 1780 the house passed to his only son, the 7th and last Baronet who in 1782 sold White Knights to William Byam Martin, an active member of the Catholic Committee, who sold it in 1798 to George Spencer, Marquess of Blandford (16).

White Knights, therefore, had a Catholic history of 192 years. It is possible that the Franciscan, Stephen of the Holy Cross, alias Steril, was chaplain there, for he died on 17 January 1640/1, aged 33, in the house "Dmni Englefield" (17). But there is some doubt as to who is meant by "Dominus Englefield". The only members of the family who were in a position to support a chaplain in 1641 were Sir Francis, 2nd Baronet, and Anthony, the owner of White Knights. Of these, Anthony was quite certainly living in his home, and Sir Francis, who had not yet succeeded his mother in the ownership of Vasterne, was presumably living in the "farm of Englefield". If Sir Francis were meant, one

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would expect the description "Baronettus" rather than "Dominus", though it is not safe to attach too much importance to the point, since "Dominus" was used of the lord of a manor. The fact that Stephen of the Holy Cross was a Franciscan, and that Franciscans were certainly at White Knights at the beginning of the 18th century, also inclines one to the view that it is Anthony, rather than Sir Francis, who is referred to (18).

Martin (of St.Charles) Grimston, O.F.M. Rec., was probably at White Knights near the beginning of the 18th century. "Mr. Grimston did once hire a chamber in the town of Reading for the convenience of poor Catholics to serve God", so wrote his contemporary fellow friar, Bonaventure (of St.Anne) Parry, in 1704, adding, "but I know not if he has it now." (19). This proceeding strongly suggests that Grimston was living at White Knights at the time, but it is very difficult to fix a date. Parry was writing in 1704. Grimston had landed in England in 1695. On 3 January 1704/5 Grimston presented a copy of The Advocate of Conscience Liberty to Charles Eyston of Hendred which is only some eighteen miles from Reading. In 1707 he became Provincial and probably went to live in London (20). From these data, such as they are, it seems likely that Grimston was at White Knights by 1704, perhaps from the time of his arrival in England in 1695, and it is possible that he remained there till 1707 (21). On the other hand, the book which Grimston gave to Charles Eyston may have been by way of a parting present, since Anthony (of St. Francis) Young, O.F.M. Rec., had arrived at White Knights by 1706 if not earlier (22). Young died in England in 1712 or 1713, possibly at White Knights.



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There is a gap in our knowledge of the chaplains from Young's death until the arrival of James (Bernadine) Clifton, O.F.M. Rec., which cannot have been before 1728 when he ceased to be Guardian at Douai. Clifton left White Knights in 1734, as is related in the following memorandum preserved among the records of the English Franciscan Province:

"A memorandum at Mr. Clifton's going from White Knights in 1734, the original being left with Mr. Greswold, his successor there. My bridle, saddle, whip, boots, spurs and spatterdashes I leave to my successor, if a Brother of our Province, who may have the use of them; of my two tomes in folio of Père Henno's Divinity, and of all the other books in my closet, all of which belong to the body of the English Franciscans, or to some particular members thereof, whose names are in them, or else R. A. (Recollectorum Anglorum)." (23).

The presence of this library would seem to imply that the Franciscans looked upon White Knights as an assured sanctuary.

Clifton's successor, who arrived in 1735, was Thomas (Andrew) Creswold, O.F.M. Rec. (24). Creswold was succeeded, at some date before October 1741, by Jerome Beveridge, O.F.M. Rec. In October 1741 Bishop Challoner stayed at White Knights, confirmed twelve persons on the 8th and noted Beveridge as the chaplain in charge of a congregation of about a hundred people at Reading, White Knights, Herst and Finschams" (25). Herst is a village about six miles East of White Knights, while "Finschams" may stand for the village of Finchampstead, eight miles to the South East, where the Catholic family of Tattershall had had its home.

Beveridge was succeeded in about 1758 by Felix Cox, O.F.M. Rec., who probably remained at White Knights until he went to Bruges in 1761 (26).

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The next chaplain of whom record survives was Richard (Bonaventure) Healy, O.F.M. Rec., who was certainly at White Knights about 1773 to 1775, and who may have arrived as early as 1768 when he landed in England (27). But it is very probable that there was a chaplain in the interval 1761-1768, at any rate on 16 July 1762 when Thomas Joseph Talbot, Vicar Apostolic of the Midland District, confirmed five of the Mapledurham congregation "in the chapel at White Knights" (28). Talbot would hardly have required the Mapledurham candidates to come over to White Knights if he had not been holding a confirmation of the White Knights candidates; and it is unlikely that there would have been any of the latter unless a priest had instructed them.

George (Athanasius) Baynham, O.F.M. Rec., was at White Knights by 1780, in which year he began a register of baptisms, marriages and deaths (29). He may have arrived as early as 1779 or even in the latter part of 1778 (30). He continued to sign the register till 8 March 1794 (31), but it is not certain that he actually lived at White Knights as late as that year, for on 10 December 1781 he made his first entry in the register of Ufton Court, Berks, which is nine miles from White Knights, and he continued to sign the Ufton register till 28 June 1801. While it is certain that he was looking after the Catholic groups at both places between December 1781 and March 1794, it is impossible to say with certainty in which of them he lived. From 1794 onwards he certainly lived at Ufton.

It is not known whether another chaplain filled the four remaining years of Catholic life at White Knights. The chaplaincy had done its work in bridging the 17th and 18th centuries. In about 1793 some French emigre priests took up their residence in Reading and assured the future of the

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Faith in the town and its neighbourhood. The Englefields of White Knights had shared their apostolic work in the neighbourhood of Reading with the Blounts of Mapledurham on the Oxfordshire side of the town. The Mapledurham chaplaincy was to outlive that at White Knights by some twenty-five years (32). Between them the two families may truly claim the parentage of the Catholic life of the Berkshire capital.

There remains one other house to be noted. In 1635 William Englefield of Lowbrecks in Bray parish, Berkshire, sixth son of Sir Francis Englefield, 1st Baronet, bought the manor of Hinton Markaunt, also known as North Hinton, in the Hampshire parish of Catherington. The house which went with the manor was called North House. William Englefield had married, before 1642, Mary, daughter of Bartholomew Fromond of Cheam, Surrey. The Fromonds were a well-known recusant family. He died in April 1662 and was buried at Englefield. He appears to have left North House to his widow, for Mrs. Englefield of Catherington was a benefactress to the Church in Hampshire in 1675 (33) and died at North House in 1682. If this be so the property was never inherited by the only child of the marriage, Mary Englefield, who died in 1674; but it did pass to her husband, Bartholomew Fettiplace of Swincombe, Oxfordshire, who survived till 1686, and, through his daughter, to the Caryll family. The Carylls sold to a Protestant in 1743, when its Catholic story ceases.

In October 1658 William Englefield is recorded as harbouring Thomas Bennett alias (or vere) Blackfan, S.J. (34). In 1692 a Jesuit called Gray was at North House (35), this was probably John Gray alias Grace, not Gilbert Talbot alias Gray, 13th Earl of Shrewsbury, who did not become a Jesuit till 1694. Charles, 6th Lord Dormer, S.J., was at North House at some date within the period 1726-1734 (36).

# Appendix I

## Outline Pedigree

Sir Thomas Englefield +

d. 1537

Sir Francis +

d. 1596

John +

d. 1567

Sir Francis 1st Bt. +

d. 1631

Thomas  
o.v.p.

Sir Francis  
2nd Bt.  
d. 1652

Sir Thomas  
4th Bt.  
d. c. 1678

Anthony  
d. 1667

Henry +  
living  
1664

William  
d. 1662

Sir Francis  
3rd Bt.  
o.s.p.  
1665

Sir Charles  
5th Bt. +  
o.s.p.  
1728

Henry  
d. 1720

Henry +  
o.s.p.  
1722

Sir Henry  
6th Bt. +  
d. 1780

Sir Henry Charles  
7th Bt. +  
o.s.p.  
1822

Those marked with an asterisk owned the "farm of Englefield".



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Appendix II

Owners of Englefield

	<u>Born</u>	<u>Died</u>
1. Sir Thomas Englefield m. Elizabeth da. of Sir Robert Throckmorton of Coughton co. Warwick.	----	28 Sept.1537
2. Sir Francis Englefield s. of 1, m. Catherine da. of Sir Thomas Fettiplace of Compton Beauchamp, Berks. She was a Protestant by 1559.	c.1522	13 Sept.1596 at Valladolid
3. John Englefield br. of 2, m. Margaret da. of Sir Edward Fitton of Gawsorth, Cheshire. She d. 29 Aug. 1612 and was bur. at Englefield.	----	1 April 1567 bur. at Englefield.
4. Sir Francis Englefield 1st Bt.(1611) s. of 3, m. by 1600 Jane da. of Honble. Anthony Browne eldest s. of Anthony 1st Viscount Montagu of Cowdray, Sussex. She d. 17 Sept.1650.	29 June 1562	26 Oct. 1631
A. <u>In 1586 the greater part of the Englefield estate was confiscated by the Crown and descended as under:-</u>		
5. Sir Francis Walsingham in possession from probably Sept. 1586, m. 2ndly Ursula da. of John St. Barbe of Ashington, Somerset.		1590
6. Frances Walsingham da. & h. of 5 by 2nd wife, m. 1stly Sir Philip Sidney who d. 1586, 2ndly Robert Devereux 2nd Earl of Essex, beheaded	----	Feb.1631/2

THE ENGLEFIELDS OF BERKSHIRE, ETC.

	<u>Born</u>	<u>Died</u>
1601, 3rdly Richard de Burgh 4th Earl of Clanricarde, d. 1635.		
7. Alick de Burgh 1st Marquess of Clanricarde, s. of 6, m. 1622 Lady Anne Compton da. of William 1st Earl of Northampton. She d. 17 Aug. 1675.	1604	July 1657 s.p.m.
8. Lady Honora de Burgh sister & h. of 7, m. c. 1645 John Paulet 5th Marquess of Winchester who d. 5 Mar. 1674/5 and was bur. at Englefield.	----	10 Mar. 1661 Bur. at Englefield.
9. Lord Francis Paulet s. of 8	----	Before 1722
10. Anne Paulet da. & h. of 9, m. Rev. Nathaniel Wrighte who d. 1721.	----	----
11. Paulet Wrighte s. of 10.	----	----
B. <u>But a portion of the estate either escaped the forfeiture or was bought back by no 4 above, as he bequeathed "the farm of Englefield &amp; all my other lands in Englefield, Beenham &amp; Bucklebury" (37) to:-</u>		
5. Henry Englefield younger s. of 4, m. 1stly Elizabeth da. of --Pickford of Cornwall, 2ndly Elizabeth da. of Sir Walter Blount of Sodington, Worcs, 3rdly Ann da. of John Hubard of Ipsley, Warwickshire.	After 1611	After 1664
6. Henry Englefield s. of 5 by 2nd wife		21 Mar. 1722 ? Coelebs s.p.

THE ENGLEFIELDS OF BERKSHIRE, ETC.

	<u>Born</u>	<u>Died</u>
7. Sir Charles Englefield 5th Bt., s. of Sir Thomas Englefield 4th Bt., (38) m. 1686 Susan natural da. of Thomas Colepepper, 2nd Lord Colepepper.	c.1670	21 Apr. 1728 s.p.s. Bur. at Englefield.
8. Sir Henry Englefield 6th Bt., m. 1stly 1742 Mary da. of Thomas Berkeley of Spetchley, Worcs., 2ndly Catherine da. of Sir Charles Buck 3rd Bt. of Hanby Grange, Leics., & sister & coh. of Sir Charles Buck 4th Bt. She d. 31 May 1805 aged 80.	c.1696	21 May 1780
9. Sir Henry Charles Englefield 7th Bt., s. of 8, who sold in 1792.	1752	21 Mar. 1822 Coelebs

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Appendix III

Owners of Vasterne

	<u>Born</u>	<u>Died</u>
1-4. As for Englefield till the death of the 1st Bt. in 1631 (39).	See App.II nos. 1-4	
5. Sir Francis Englefield 2nd Bt., 2nd (but 1st surviving) s. of 4, m. by 1630 Winifred da. & coh. of William Brooksby of Shoby, Leics.	Before 1603	May 1652 at Bruges
6. Sir Francis Englefield 3rd Bt., s. of 2, m. Lady Honora O'Brien da. & coh. of Henry 5th Earl of	----	1665 s.p. Bur. at Englefield

THE ENGLEFIELDS OF BERKSHIRE, ETC.

Thomond. She m. 2ndly Sir Robert Howard 6th s. of Thomas 1st Earl of Berkshire, and sold Vasterne in 1676 to Lawrence Hyde 1st Earl of Rochester.

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Appendix IV

Owners of White Knights

	<u>Born</u>	<u>Died</u>
1. <u>Sir Francis Englefield</u> 1st Bt., bought White Knights in 1606 jointly with William Wollascott whose share he acquired in 1616. (For marriage see App.II no.4)	See App.II No.4	
2. <u>Anthony Englefield</u> 5th (but 3rd surviving) s. of 1, m. by 1638 Susan da. of --Ryley of Oxford. She d. 1664.	1606	14 Nov. 1667
3. <u>Anthony Englefield</u> s. of 2, m. c.1661 Alice da. of Thomas Stokes of London.	1637	16 Jan 1711
4. <u>Henry Englefield</u> 2nd (but 1st surviving) s. of 3, m. Catherine da. & h. of Benjamin Poole of the Middle Temple. She m. 2ndly Edward Webbe who d. 1750, and she d. 1758.	1675	21 Jan. 1719/20
5. <u>Sir Henry Englefield</u> 6th Bt. from 1728, s. of 4. (For marriage see App.II B no.8)	See App.II B no.8	
6. <u>Sir Henry Charles Englefield</u> 7th Bt., s. of 5, who sold in 1782 to William Byam Martin, who sold in 1798 to George Spencer Marquess of Blandford, later 5th Duke of Marlborough.	See App.II B no.9	



THE ENGLEFIELDS OF BERKSHIRE, ETC.

Notes

- 1) The original house was largely added to by the 5th Marquess of Winchester and it was further added to in about 1875. It was pulled down before 1892.
- 2) He died 13 Sept. 1596 at Valladolid, having spent the thirty-seven years of his exile in furthering the plans of Allen and Persons for the invasion of England and the deposition of Elizabeth at the hands of the Papacy and the Court of Spain. He was attainted in his absence of High Treason.
- 3) C.R.S. vi. 83.
- 4) Transactions Newbury District Field Club. ii. 96-104, 120-122.
- 5) Probably at Woolhampton, the Wollascott home between Reading and Newbury.
- 6) Ufton Court, Berks.
- 7) The secular priest Henry Turbeville was chaplain to the Marquess during the civil war and about the year 1667 appears to have been living in the Marquess's London House. He may well have spent some of his time at Englefield, especially when the Marquess was in residence. He died in London in 1678. (C.R.S. xi. 547; MS. necrology Bodl. Rawlinson D. 173; Palatine Note Book. iii. 175; Catholic Encyclopaedia, under "Doctrine".)
- 8) Archbishop Sheldon's Visitation, in MS. at the William Salt Library, Stafford.

- 9) She was buried at Kingston St. Michael.
- 10) She remarried Sir Robert Howard, 6th son of the 1st Earl of Suffolk, who made some reputation as a wit and minor poet.
- 11) Whether it lasted till 1676 depends on the religious convictions of Lady Honora Englefield, the widow, of which I am ignorant.
- 12) Davey: Notable Catholics of Bath. 32.
- 13) Estcourt and Payne: English Catholic Non-jurors. 284, 285
- 14) Foley. v. 599; vii. 872.
- 15) But not before 1680. Anthony Englefield of Shoby appears in a list dated 1680 of prominent Leicestershire Papists. (House of Lords MSS.)
- 16) It was he, I think, who at some date before 1819 restored the mediaeval chapel in White Knights park.
- 17) C.R.S. xxix. 263.
- 18) The place of his death is not the only uncertainty attaching to the friar. His name appears to be otherwise unknown; it does not occur, for example, in Thaddeus's Franciscans in England.
- 19) Thaddeus: Franciscans in England. 176; Burton: Life and Times of Bishop Challoner. i. 176.
- 20) He left England for Douai probably in 1711, but he came

THE ENGLEFIELDS OF BERKSHIRE, ETC.

back to England, for on 2 June 1716 he had lived for about three years at Tichborne in Hampshire. He died at Douai in 1729.

- 21) Thaddeus. 95, 139, 176, 244, 245, 330; Parkinson's Status Provinciae of 1716 among the O.F.M. archives at East Bergholt; the flyleaf of the book given to Eyston which is still preserved at Hendred House.
- 22) The same flyleaf; a MS. transcript at Hendred House of The First Part of the Prevarication of the Holy Church's Libertys, concerning which see Kirk. 75.
- 23) Thaddeus. 187, 188, 213.
- 24) Thaddeus. 187, 243.
- 25) MSS. Arch. Westmon. vol. 40.
- 26) Thaddeus. 218.
- 27) Thaddeus. 188, 249.
- 28) Mapledurham register.
- 29) C.R.S. xxxii. 136.
- 30) Thaddeus. 199.
- 31) C.R.S. xxxii. 137.
- 32) It had a brief reincarnation between 1866 and 1889.
- 33) Foley. v.789.

THE ENGLEFIELDS OF BERKSHIRE, ETC.

- 34) Foley. iv. 410-411; v. 797; vii. 62.
- 35) C.R.S. ix. 108.
- 36) C.R.S. xiii. 176.
- 37) The farm may be identical with the house which stood in Englefield near Craymer's pond, was occupied at intervals by the 7th Bt., and has since been pulled down.
- 38) Sir Thomas Englefield 4th Bt. married 1stly Mary da. & coh. of Sir Henry Winchcombe 1st Bt., of Bucklebury, Berks., 2ndly Mary da. of George Huntley of co. Glos. Sir Charles was b. of the 2nd marriage. Sir Thomas was living at Bucklebury in 1666; in the proving of his will in 1678 he is described as of St. Giles-in-the-Fields.
- 39) The 1st Baronet's eldest son Thomas, who married Mary da. of William Wollascott of Shinfield, Berks, died in his father's lifetime and without issue, so that Vasterne passed to the second son.
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## SOME CATHOLIC MUSICIANS OF THE EIGHTEENTH CENTURY

E.E. Reynolds

During the second half of the eighteenth century there were a number of Catholic Musicians, both amateur and professional, who formed a friendly group of composers and performers. They met in each other's houses for concerts, and they joined together to raise the standard of music in the Embassy Chapels. They took an active part in such musical associations as the Madrigal Society, the Catch Club, and the Academy of Ancient Music. In this way they mixed with non-Catholics of like tastes.

William Mawhood's Diary gives us many glimpses of this pleasant company, and it is from this source that the following notes are drawn. A quotation will serve to introduce some of the group.

"13 Dec. 1778. Had a concert of Messrs. Paxton, Sykes, Webbe, Paxton junr., Davis, Sacerdos."

Of these, three are noticed in the D.N.B. and in Grove's Dictionary of Musicians; namely, Stephen Paxton, Samuel Webbe, and the Revd. Rowland Davies. "Paxton junr." was George Paxton, the nephew of Stephen. A series of entries fixes a date that has not hitherto been certain - that of Samuel Webbe's appointment as organist at the Sardinian Chapel.

"25 March 1775. L.Fs. [i.e. Sardinian Chapel in Lincoln's Inn Fields]. Did not play the organ having had words with George Paxton. [George Paxton was then organist at the Sardinian Chapel]."

16 April. All at the Bavarian. Heard Mr Challoner

## SOME CATHOLIC MUSICIANS OF THE EIGHTEENTH CENTURY

discourse; made it up with George Paxton who came to me this evening.

25 Oct. Mr [Stephen] Paxton called; says his nephew George Paxton was drowned this morning or last night from a wharf, Black Friar's Bridge.

26 Oct. Mr Webbe called; says he has spoken to Mr Brown [the Revd. Peter Browne, senior chaplain at the Embassy] and got the place if the Ambassador does not put in another."

Samuel Webbe "got the place". The Diary does not give much fresh information about him; for a time he lived in Gloucester Street (1); he separated from his wife and sent her to Boulogne on an allowance; his two daughters went to the English Convent at Bruges, but the Prioress (Mother Mary More) found them intractable and had them removed. William Mawhood occasionally deputed for Webbe as organist at the Sardinian Chapel, but there were difficulties as the following extract shows:

"27 Feb. 1785. Vespers, when I thought Mr Webbe behaved with hauteur, on which I declined playing the organ."

On St. Cecilia's Day (22 Nov.) the choir of the Sardinian Chapel (dedicated to St. Cecilia) had an annual feast - this may have been a charitable occasion. Here is one record:

"22 Nov. 1775. Performed Mr Webb's three-part service which he has made me a present of. Self at Queen's Head; meet the gentlemen of the choir; stayed till 10 at night."

## SOME CATHOLIC MUSICIANS OF THE EIGHTEENTH CENTURY

Mawhood's own activities as an organist give us two dates that should be recorded. On 30 Nov. 1788 he "opened the organ" at the Chapel in York Street attached to the Spanish Embassy; this had been built by the Revd. Thomas Hussey (later Bishop of Waterford and Lismore). For four years previously to that date, Thomas Hussey lived at Hampstead (house not known) where the Mawhoods attended Mass during the summer months. Hussey gave up the house in October 1790.

The second date settles a dispute about the opening of the St. George's Chapel, London Rd., Southwark. Mawhood "opened the organ" on 21 March 1790; Hussey preached. The Chapel was not then fully completed but was near enough for regular use.

The diary records a number of practices for new settings of the Mass. For instance in May 1784, the Revd. Thomas Johnson (or Middlehurst) returned from Rome after a visit of about two years and brought back with him the music for a new setting. He was a friend of Mawhood and stayed at his house when passing through London on his way to Kendal where he was stationed. The outcome of this visit has special interest.

"27 Sep. 1784. Mr Jones organist called, gave him Mr Johnson's Mass to give to Mr Hudson to rehearse over with his boys; returned Mr Danby's Mass.

12 Dec. brought home Dignum and Danby; we performed the Roman Service.

17 Dec. Mr Hudson of St Paul's, Messrs Moore, Webbe and Junr. Mr Danby &c dined with us; performed the Roman and Arne's Service."

## SOME CATHOLIC MUSICIANS OF THE EIGHTEENTH CENTURY

To take the Catholic names first: John Danby (see D.N.B.) was organist at the Spanish Embassy and an active member of the Catch Club; he composed a number of songs; his Church music (according to D.N.B.) is preserved in manuscript at the Spanish Chapel. It would be interesting to know if it has been performed of recent years. Charles Dignum (see D.N.B.) was a boy-chorister at the Sardinian Chapel; his talent was noted by Samuel Webbe who trained the boy to become a notable singer. Such names one would expect to find amongst Mawhood's musical friends, but the presence of the two non-Catholics, "Mr Jones organist" and "Mr Hudson", is surprising. "Mr Jones" was John Jones, organist at St. Paul's Cathedral (see D.N.B.), and "Mr Hudson" was Robert Hudson (see D.N.B.), Master of the children of St. Paul's. It would be interesting to know if the Dean was aware that his organist and choirmaster were practising a Mass hot from Rome with the boys of the Cathedral!

One name in the above extracts calls for fuller notice. Dr. Thomas Arne was of the older generation; he was a Catholic but not, it would seem, more than lukewarm. His reputation as a composer was won by his settings of songs, some of which, such as "Rule, Britannia!" and several for Shakespeare's songs, are still alive. He composed two Masses, one in four parts and another in three. No copies of these have been found, but it is possible that copies still exist, and if anyone reading these notes is in touch with one of our older churches, it might be worth his while to go through any manuscript music to see if Arne's Masses can be found. (2). Charles Butler said that the four-part Mass was "exquisite", but that the other was not of great interest. Charles Butler was himself a keen amateur musician. Thus Mawhood recorded:



"22 April 1778. Got my book of Arne's songs from Mr Charles Butler."

The Mawhood family papers include the following letter:

"Dear Sir,

I lent you sometime ago a book of Italian Operas. I should be much obliged to you for them. I wish also you'd lend me your book in which Abel's Concertos are, and a manuscript book you have of Italian duets. I am attempting a Catch party, and will inform you of it when it meets.

I am, Dr Sir,

Your most obligd humble Servt.

3 July 1782

Charles Butler."

To return to Arne: one work of his, a setting to "Libera me, Domine" is preserved in manuscript in the British Museum (Additional 33240 ff.11.21.) with the inscription "Musick for Mr Pemberton's Diurge". The full story of this is told in Mawhood's Diary.

Francis Pemberton was a professional musician and teacher of dancing. On 4 June 1739 he married Mary Castell (C.R.S.XIX,175); one of the witnesses was Ann Arne, the mother of Dr. Arne. Pemberton and Mawhood were close friends, and on Pemberton's death, 9 June 1770, Mawhood asked Arne to compose music for a Mass for their friend. There are several entries in the Diary showing that Mawhood had to worry Arne a number of times to get on with the composition; eventually Samuel Webbe was called in to complete the music.

"26 June 1770. Performed Dr Arne's and Webbe's Burial

## SOME CATHOLIC MUSICIANS OF THE EIGHTEENTH CENTURY

Service for my poor friend Francis Pemberton."

The only part composed by Arne was the "Libera me"; this has been highly praised by musicians. It was performed at St. Paul's, Covent Garden, in 1930, at a memorial concert to Dr. Arne; it was also broadcast.

The scattered references to Arne in the Diary do not add to our knowledge of him until a few months before his death. Mawhood writes

"6 Dec.1777. See Dr Arne who has conformed and is now very ill."

Arne died on 5 March, 1778. Mawhood makes no mention of a Requiem. He recorded a number of Requiem Masses which he attended at the Sardinian Chapel either as organist or as a voluntary member of the choir, and it is difficult to believe that he would not have attended the Requiem of a friend such as Arne, had there been one. Where it is possible to check Mawhood's statements from independent sources, his information is always found to be reliable, and his Diary contains no idle gossip; there is no reason to doubt his statement that Arne "conformed". The question arises whether he made his submission to the Church before death. There are two conflicting accounts of his death. The first is from an intimate friend, Joseph Vernon, the singer, who says that he "was talking on the subject of music with the Doctor, who suffered much from exhaustion, when, in attempting to illustrate what he had advanced, he in a very feeble and tremulous voice sung part of an air, during which he became progressively more faint until he breathed his last." The second account comes from Arne's grand-niece, and states that he was reconciled to the Church,

## SOME CATHOLIC MUSICIANS OF THE EIGHTEENTH CENTURY

and "for about an hour before his death he sung an harmonious Halleluja." (3). We may hope that the second account is the true one.

In 1791 subscriptions were asked for a volume of Masses by "Webbe, Paxton, Ricci and Dr. Arne". When the book (4) appeared in 1792 it contained six Masses by Samuel Webbe, two by Stephen Paxton, and one by Ricci (Pasquale?), but neither of Arne's Masses. William Mawhood's name is on the list of subscribers. We can only speculate on the reason for the failure to print Arne's Masses. Was it for the projected volume that Mawhood had the Masses copied, as recorded in his Diary?

"2 May 1790. Gave the Frenchmen 2 Masses of Arnes to copy and his Libera also."

There is no clue as to the identity of the Frenchmen. Perhaps one day copies of those Masses will be found in a sacristy or in a private collection of music.

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### NOTES

- (1) Gloucester Street seems to have been a Catholic centre. In addition to Bishop Challoner and Samuel Webbe, the residents included Charles Dignum. Syllas Neville, in his recently published diary (Oxford, 1950), twice took lodgings in that street during this period and on both occasions his landladies were Catholics.

SOME CATHOLIC MUSICIANS OF THE EIGHTEENTH CENTURY

- (2) A footnote to page 97 of Hubert Langley's Doctor Arne (Cambridge, 1938) states that copies of the two Masses were sent to Henry Stuart, Cardinal of York, and are now in the Vatican Library. Mr Langley now informs me that this is not correct as he had misunderstood some information given him. He has recently, however, found part of a Mass by Arne in the St. Cecilia Library, Rome, but as this is in five parts it is not apparently one of the two completed Masses. Further enquiries in Rome have not so far been fruitful. Two pages of the "Libera me" are reproduced in Mr. Langley's book. He also states there that part of a Mass by Arne was used in a church in Newcastle-on-Tyne about 1938. All efforts to check this statement have so far failed.
- (3) These two accounts are given in Dr. W. H. Cummings' Dr. Arne and Rule, Britannia (1912). Unfortunately the source of the quotations is not given.
- (4) A Collection of Masses, with an Accompaniment for the Organ, Particularly design'd for the use of Small Choirs, By S. Webbe. Publish'd by his Permission and under his immediate Inspection, with others on the same Plan by Ricci and Paxton. (1792).



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1724-1802.)  
(Southwark Record, July 1950)
- 27) Hales Place 1802-1839.  
(Southwark Record, August 1950)
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CORRIGENDA - Vol. I No. 2

<u>Page</u>	<u>Line</u>	
87	10	for "Henrik" read "Hendrik".
	27	for "Henrick" read "Hendrick".
91	26	for "Conventnall" read "Conventuall".
92	12	for "eistedfodd" read "Eisteddfod".
	22	for "fower" read "tower".
98	4	for "Edmunund's" read "Edmund's".
	15	for "Checomponeert" read "Ghecomponeert".
100	20	for "Saerae" read "Sacrae",
102	1	for "Henrick" read "Hendrick".
105	22	for "due" read "du".
	24	for "I'an" read "l'an".
106	7	for "luratum" read "Iuratum".
107	27 & 29	for "Rombants" read "Rombauts".
113	22	for "or Lady" read "o <sup>r</sup> Lady".
127	16	for "then" read "than".
137	26	insert inverted commas before "Reading, White Knights
150	25	for "Webb's" read "Webbe's".

(etc."